

THE ל'פמז SHEKEL

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HIGHLIGHTS

Pidyon Ha-Ben Coin

Jerusalem-Restoration Medal

Bon Voyage — Milo, Hello — Levy

A.I.N.A. Study Tour of Israel

Numismatics in Israel, Ancient, Modern

Gould's Gelt Guide

Monetary System in Pre-Exilic Palestine

1960 One Agora Varieties

Jewish History on Coins

Brass Trial Strike of 25 Mils (1949)

Aleph Beth Page; Reprints

Club News and Directory

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STATEMENT OF PURPOSE OF A.I.N.A.

THE SHEKEL is the official publication of the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. and will appear quarterly with the purpose of establishing an authoritative source of information and knowledge pertaining to numismatics of Modern and Ancient Israel. THE SHEKEL will bring to all numismatists the most current information available with reference to the foregoing.

THE SHEKEL will exist only for the benefit of its readers. To further that purpose, it will coordinate the activities of all with the hope that there will be a meaningful interchange of information, views and ideas through its pages.

THE SHEKEL will strive to be informative, interesting, educational and entertaining. To that end, it will endeavor to obtain articles and treatises from leading authorities in the United States, Israel and from other countries.

Finally, THE SHEKEL will be of interest not only to advanced collectors and numismatists but also to those just starting out on that delightful path leading to greater understanding and knowledge of Israeli numismatics.

THE PRESIDENT'S MESSAGE



Bravo to California with its five Israel Numismatic Societies. It was a genuine thrill, attending the largest celebration for Israel Numismatics ever to be held with an attendance of 1200 at the Los Angeles Hilton Hotel. And it was inspiring to witness the large turnout in Houston, for the inauguration of the Israel Numismatic Society of Texas.

We are grateful to Joseph Milo for his cooperation in establishing the twenty-one Israel Numismatic Societies throughout the United States and Canada. Also for his help in forming the successful annual Israel Numismatic tour. It is through his guiding hand and untiring efforts that these great achievements have been accomplished.

A.I.N.A. will greatly miss "Joe". On behalf of our 2500 members all over the world, I extend warm wishes to him and his family. Welcome to Ephraim Levy, the new Director of Israel Government Coins and Medals on his arrival. We of A.I.N.A. are looking forward to continuing a long and fruitful relationship with Mr. Levy for the advancement of Numismatics of Israel.

MORRIS BRAM, *President*

THE EDITOR'S COLUMN



• An invitation to the members for articles of value has not gone in vain. Doctors Aaron Hendin and Edwin Mendelssohn have graciously submitted their valuable manuscripts for publication. They will appear in the ensuing issues of the magazine.

• We are also happy to announce that Maurice Gould, one of the foremost Numismatic personalities and writers, has joined us as an Associate Editor. "Gould's Gelt Guide" a new column by him will appear regularly, starting with this issue.

• The Editorial Board has decided to grant a literary award to the author of the best article published in *The Shekel*,—Volume I (1968). We expect our readers to co-judge with us. Please submit your selections and opinions to the editor.

• Starting with this issue, we shall endeavor to bring to you "Reprints" of classic articles in their original format. We shall always strive to bring to you — our readers — nothing but the best. Ours is a periodical dedicated to inform and enlighten the beginner as well as the advanced students of Israel Numismatics. For this, we shall not spare time, money or effort.

NATHAN SOBEL, *Editor*

A.I.N.A. EDITORIAL

Tzet'cha Be-Shalom: Joseph Milo, the Assistant Trade Commissioner for the United States and Canada, known to his friends as Joe, is returning to Israel to assume a senior position in the office of the Prime Minister. The Board of Directors of the American Israel Numismatic Association on behalf of its membership wishes to express its sincere gratitude for the achievements and a job well done.

Boa'cha Be-Shalom: Ephraim Levy has arrived from the Prime Minister's office in Jerusalem to assume the position as Consul of Israel and Director of the Israel Government Coins and Medals Corp. for North America.

Mr. Levy is no stranger to our shore. After serving in the Israeli Army with the rank of Major, he was with the Israeli Consulate in New York and later with the Embassy in Washington, D.C. as counselor. The American Israel Numismatic Association welcomes Ephraim, wishes him the very best and anticipates a close relationship.

The Pidyon Ha-Ben Coin

Concept: In the lands of the Diaspora, before Israel became independent, the legal tender of those countries, or a silver substitute, was used to redeem the first-born son.

Pidyon Ha-Ben is the concept of redemption, by which the father redeems his first-born son with five shekels, thus releasing him from the priesthood to which all first-born sons are dedicated. This deed was given to the Israelites when they were still wandering in the desert, and the tradition is observed to this day.

Now the Bank of Israel is minting a special coin called Shekel Pidyon Ha-Ben namely the Shekel of the Redemption of the Son, which will be legal tender in Israel. Thus the Hebrew character of this ancient tradition was restored.

The Shekel Pidyon Ha-Ben will be issued each year, and the appropriate Hebrew date will appear on the obverse. The coins will be minted in uncirculated and proof condition, for ceremonial purposes as well as collector's items.

A beautifully decorated certificate will be provided with each set of five coins, officially attesting their ritual fitness for the ceremony.

Background

Following are some quotations attesting to the tradition of redeeming the first-born son, having their origin in the Torah:

"from a month old shalt thou redeem, according to thine estimation, for the money of five Shekels after the Shekel of the Sanctuary (Numbers XVIII, 16).

From the dawn of their history, the Israelites habitually consecrated to God their first strength, the first-fruits of the soil and the firstlings of animals, as an acknowledgement that the Jews owed all that they had to Him, "the first of the first fruits of thy Land thou shalt bring into the house of the Lord thy God" (Exodus XXIII, 19), and "the first-born of thy sons shalt thou give unto Me" (Exodus, XXII, 29).

Indeed, after the Exodus from Egypt, while still in the wilderness of Sinai the first-born were dedicated to the service of God. This harked back to the slaying of the first-born of Egypt when Pharaoh would not let the people go. By sparing the first-born of Israel, God acquired a special ownership over them, and until the completion of the Tabernacle, they were assigned to the priesthood. As it was



Obverse



Reverse

Bon Voyage



Mr. Joseph Milo

not feasible to select the first-born of the entire nation, the Levites replaced them, one Levite for every first-born and any in excess of the number of the Levites had to be redeemed, each with five Shekels, after the Shekel of the Sanctuary.

Based on this venerable usage, it became a biblical ordinance that the father should redeem his first son on the thirty-first day after his birth. Should that day fall on a Sabbath or a holiday, the ceremony takes place on the next day. If the father fails to redeem his son within the prescribed period, he should do so at a later date. If he fails to redeem him altogether, the son himself must do so at maturity. Only the first-born son on the mother's side is redeemed. Cohanim (priests). Levites, and first born whose mothers are the daughters of Cohanim (priests). Levites, and first born whose mothers are the daughters of Cohanim and levites are exempt from the biblical ordinance.

The first-born, as said, is redeemed with five Shekels according to the ordinance, and a Cohen, every Cohen, is authorized to perform the redemption ceremony. The Cohen may return the coins to the father as a gift, but only after the ceremony.

Hello



Mr. Ephraim Levy

The Pidyon Ha-Ben Coin, issued by the Bank of Israel especially for the ceremony of redemption of the first-born, is legal tender. Its nominal value is 10 IL, and its weight 26 grams of silver 900.

The five Shekels, as prescribed by the biblical ordinance together weigh 130 grams, of which 117 grams are pure silver.

Rabbis and scholars, after lengthy discussion of the weight of the original Shekel, have concluded that the five prescribed Shekels should together weigh between 93 to 100 grams of pure silver, but the Bank of Israel in order to avoid any doubts concerning a Bible dispute, follows the tradition that "he that wants to increase may increase, but he that wants to lessen should not lessen."

Thus the five Coins for Pidyon Ha-Ben issued by the Bank of Israel, are fully in accord with the biblical ordinance, weighing 130 grams of which 117 grams are 100% pure silver.

The coins will be minted in proof condition for numismatists, and in uncirculated condition primarily for ceremonial purposes. Mintage figures are not available at present. The diameter is 37mm., the weight—26 grams, and the denomination—10 IL.

Ed.



A.I.N.A. Study Tour

by Nathan Sobel

The numismatic forum was held in the Planetarium Hall of the Haaretz Museum complex in Ramath-Aviv on March 12, A.M. Mr. Arie Kindler the Director of the Kadman Numismatic Museum delivered the keynote speech. (Appears in this issue of *The Shekel*.) Other speakers were, Morris Bram, A.I.N.A. President; Dr. E. W. Klimowsky, President of INS of Tel-Aviv, Congressman Bertram Podell from Brooklyn, and Russell Rulau. After the forum the participants visited the Kadman Museum viewing the special exhibits. Plans are presently in prepa-

ration we were told to expand this unique museum, by adding a wing to it. Progress was slow due to a lack of funds. After viewing the exhibits, the tour members purchased numismatic books, pamphlets, and post cards from the museum. Simultaneously with the forum, a special fashion show was held in the Dan Hotel for the women in the group.

A state reception in our honor was given by Mr. Itzhak Avni, Director General of the Israel Government Coins and Medals Corp. Many dignitaries, diplomats, officials and army officers attended this gala affair in the Dan Hotel. Drinks were flowing and



Mr. Morris Bram, President of A.I.N.A., presents a medal to Dr. Arie Kindler, curator of the Kadman Museum.



Congressman B. Podell joins the company of your editor and his two Sabra cousins, Ora and Meir, at the reception.



the food was most delicious. About four hundred persons attended this affair. We knew the tour was off to a good start.

The next day we started off in the morning to visit the ancient Philistine city of Ashkelon. First we stopped in Yafo (Jaffa) to see the ancient town and ruins, that are now part of the consolidated city of Tel Aviv Yafo.



We also paused in the famous Jaffa market place. There we all had our first close contact with the Arabs, mingling with the crowds, buying coins, gifts, and snapping photographs. It was our first experience in seeing Israelis and Arabs together.



We continued from there south, going through towns, villages and kibbutzim. It was a beautiful day and pleasantly warm. On the roofs of all the buildings I saw a contraption consisting of a huge (about 30 gallons) cannister, and leaning on it was a mirror-like object facing the sun. These we discovered were devices to heat the water from the sun. The rays are readily absorbed even if the sun is out for a short time.

The modern city and port of Ashdod are a short distance from Ashkelon. We stopped off at the new port, probably one of the cleanest ports anywhere. Ashdod is also a melting pot, a place of coexistence of people from about seventy countries. They are from Europe and India, from South America and Arabian countries. There is some friction of cultures but it is



an unforgettable experience. Ashkelon, also a modern city, is built near the ruins of the ancient 5,000 year old Philistine city. It is on these beaches that ancient coins can still be found.

Mayor Rehavia Adivi with an official entourage welcomed us. We then



attended a numismatic exhibition of ancient coins found in and near Ashkelon. It was arranged and curated by a fourteen year old sabra, Semadar Zacks. Most of the coins were found and belonged to Lt. Col. Avraham Zacks, her father, who was killed recently by a mine in Gaza. The exhibition was dedicated to his memory.

A special lunch reception was prepared for us in the Dagon Hotel by its gracious host Mr. M. Doroth while Dr.



Dr. Lasch: "Over there Samson fought the Philistines a few millennia ago . . ."

Lasch connected links of events into a chain of history of the region, substantiating his talk with numismatic facts (coins) found locally.

On the way back, we stopped at the famous Weizmann Institute in Rehovoth, and travelled through Rishon Le-Zion. In spite of the first full day of travel and sightseeing after supper, most members of our entourage went for walks, buying coins and visiting with friends and relatives. All our baggage had to be packed and ready for pick-up before midnight (it had to be loaded on the bus for our next day trip to the Dan Carmel hotel in Haifa).

Caesaria — Haifa

We started off early that day, travelling through the new highway to Haifa, passing through Herzlia, Nathania, Hadera, and other Sharon coastal settlements. The air was filled with sweet orange blossom. When we stopped briefly in Hadera for refresh-

ments, we had the occasion to see the works of a gift factory creating just about anything from olive wood roots. We then continued to Caesaria, the ancient Roman port capital. It was a breathtaking experience going through the excavated antiquities, and ruins. Most people had their first exposure to ancient archeology. Everybody was looking for ancient coins, and some were lucky. The unlucky ones purchased some from a peddler. We proceeded then to the restored semi-circular Roman amphitheater, where many musical events are still held. From there we proceeded to visit Mr. Reuven Rubin, a Caesaria resident. The invitation was extended to our fellow traveler Mr. Sidney Smith from Florida. It turned out that the 76 year old Mr. Rubin is Israel's foremost painter, who is world renowned. His pretty American born wife was a most gracious hostess to us. The house, located between the ancient ruins and the Roman aqueduct, was designed by



Four world famous numismatic "Ambassadors" participated in the A.I.N.A. tour. From left R. S. Yeoman, author of many coin books, Dr. K. Yeager, numismatic — Germany, Chester Krause, Publisher — Numismatic News, and Russell Rulau, editor — World Coins, and Numismatic Scrapbook.

Numismatics In Israel – Ancient and Modern

An address to the A.I.N.A. Convention

Tel-Aviv, Israel

by Arie Kindler



The striking of money is an economic necessity, but it has always been and is still today also an expression of sovereignty; by no means can anybody strike coins. This is the sole privilege of the responsible authority.

This privilege was eagerly maintained by the authority for reasons of prestige and because it was a source of income and profit. But in addition, coins served in former periods because of the lack of other means of communication between authority and population, such as newspapers, radio etc., as a means of propaganda. Coins therefore express the spirit of their time of issue, religious as well as profane. In consequence they are an important source of information for the student of history.

Here in Israel, we take special interest in the coins that were issued locally during the last 2,500 years and try to learn from them as much as possible. Needless to say, there is a great variety of aspects from which one may observe a coin. The economic aspect, namely the function of the coin, the role it plays in the prevailing money systems, etc. There are also the aspects of religion, of architecture, of propaganda, of politics, of portraiture, and last but not least, of epigraphy and palaeography. As you see, the fields of interest are manifold and numismatics thus becomes an instrument of enormous importance for the historian.

Coins were introduced in Israel as early as the late sixth century B.C.E.

— according to a find of an Athenian coin made by my colleague, Mr. Yaacov Meshorer. But we believe today that the more or less regular use of coins was started about a hundred years later by the circulation of Phoenician coins in the coastal area of Palestine and by the local issue of small silver in the Gaza strip. Simultaneously, the first Judaeans coins were issued. So much for the so-called Persian Period — when our country was part of the Persian empire.

After the death of Alexander the Great, the coastal cities, such as Akko-Ptolemais, Jaffa, Ascalon and Gaza, were striking coins for alternately the Ptolemaic and the Seleucid kingdoms. We observe here for the first time the die-cutting of realistic portraiture which is not only of great interest to us from the aspect of art value, but also as an aid in identifying the portrait sculptures of these kings which are found occasionally.

Jewish sovereign coins were issued for some 270 years from about 135 B.C.E. (John Hyrcanus I) to 135 C.E. (end of the Bar-Kokhba War). Some extremely interesting observations can be made about these coin-issues. In peace-time, the Jews did not strike any silver coins of their own and the bronze issues are dominated by the Second Commandment: "Thou shalt not make thyself any graven image. . . .". We therefore find on them neutral emblems, such as a double cornucopia, a star, a flower, a palm-branch, a palm-tree, a vine-leaf, an amphora

and some maritime symbols, such as a galley, a prow and an anchor.

During the period of the Hasmonean dynasty these coins were either inscribed in Hebrew alone or were bilingual, i.e., Hebrew and Greek. However the coins issued by the Herodian dynasty were inscribed in Greek alone and in some rare instances even in Latin. We can observe a gradual estrangement from Jewish tradition which reached its peak in the coin-issues with portraits of the kings Agrippa I and II and by the copying of local Judaea Capta types by Agrippa II. As no silver coins were struck, the Jews evidently used the Tyrian shekels which are mentioned in the Talmud as acceptable for the Temple tax.

The fact that the Judaeans were an exceptional people is evident even from their coining activities. One should expect that in times of emergency less care is taken with the issue of coins. Not so with the Jews. They issued silver coins only during the two wars against Rome which lasted for about $4\frac{1}{2}$ years between 66 and 70 C.E. and for about $3\frac{1}{2}$ years between 132 and 135 C.E. Not only did they strike silver coins in those days of extreme emergency when engaged in a struggle for life and death, but the coin designs were better than in peace-time and the legends on them are in pure Hebrew. These coins were meant to proclaim Jewish sovereignty over their own country and therefore no effort was spared to issue a series of coins, which was as beautiful as possible. In fact, the coins of the Bar-Kokhba War are by far the most beautiful of the whole series of ancient Jewish coins. Bar-Kokhba evidently knew the value of propaganda and used the coins for this purpose, as did the Romans before and after him. His messianic views are expressed in the dates stamped on the coins which reflect his campaign, namely: "Year one for the redemption

of Israel". The aim of the war, the reconstruction of the Temple in Jerusalem and the renewal of the Temple service are expressed on his coinage by the depiction of the Temple front and of the musical instruments, such as lyres and trumpets used by the Levites in the Temple service. Finally, we find on these coins the war slogan: "For the freedom of Jerusalem". Tragically, this war slogan appears on the last Jewish sovereign coins in 135 C.E. The freedom aimed at was not achieved and the Jews had to wait 1,832 years, i.e., until the Six Days War to see a free and united Jerusalem under Jewish rule.

During this period of about 1,800 years, foreign empires dominated Israel and their coins, struck locally or not, circulated here. No wonder therefore that we find here Roman, Byzantine, Arabic, Crusader and Turkish coins in abundance.

It was only in the eighties of the last century that Jews took the first steps to recolonize the country. The first settlements founded issued their own tokens. They did so because of the urgent need for small change which was lacking, as well as out of a profound national feeling. Such tokens were issued by Zichron Jacob, Mikveh Israel, Rehoboth and Petah Tiqvah. In spite of being declared illegal by the Turkish authorities, these tokens may be considered the first modern Jewish sovereign money since the fall of Betar in 135 C.E.

When in 1948 the State of Israel was established, sovereign coins were struck immediately in replacement of those of the British Mandate. Besides the stamps, which incidentally depict ancient Jewish coins on the first and second series, the coins themselves bear depictions borrowed from the repertoire of our ancient coins, especially from those of the two above mentioned Jewish Wars against Rome, namely the vine-leaf, the amphora, the bunch of grapes, the lyre, the palm-



Restoration and Beautification of Jerusalem

Special Medal Struck for the Occasion

Jerusalem is the cradle of the world's dominant faiths. Jerusalem is a city of great dramatic power, physical and spiritual, aesthetic and historical. It is a city of dazzling beauty, despite the destruction wrought by the mere passage of time as well as the follies and crimes of men. Today it is a united metropolis inhabited by a population profoundly conscious of its unique history to which every stone and every site bears witness, a population anxious to preserve it and restore it, physically and spiritually.

tree and the three half-ripe pomegranates so well known from the Shekel. The committee responsible for the choice of the designs, then and now, had it in mind to bridge over the period of 1,800 years of the banishment of the Jewish people from its home-

Jerusalem is the city of King David who conquered it and established it as the capital of his kingdom three thousand years ago. Here, his son Solomon built the Temple to the One God. Here, Isaiah and Jeremiah testified to truths by which men still live, in language spoken once again by their descendants in Israel. This was the scene of Jesus' last ministry and of his death. Here, Moslems believe, the prophet Mohammed ascended to heaven.

Jebusites and Israelites, Greeks and

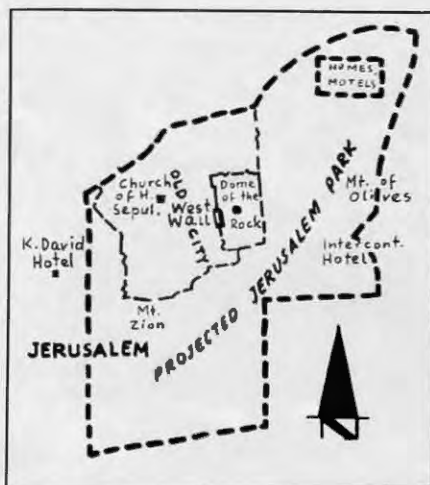
land — from the time Jewish sovereign coins ceased to be issued and until their renewal by the State of Israel. We again see the extraordinary value of coins as contemporary documents expressing the spirit of their time.

Continued on page 22

Romans, Byzantines and Crusaders, Saracens and Turks, British and Arabs, all have ruled Jerusalem and all have left their memorials in this city. Churches and synagogues and mosques, sites and symbols sacred to three faiths, have withstood all that wars, fanaticism and neglect have done. They have, however, suffered great damage; it can be made good in our own time. It can be made good if men set themselves to heal the wounds by which the city is afflicted. This is the novel purpose in which many will wish to join, not only those who live in the city and not only the inhabitants of Israel. Jews, Christians and Moslems everywhere may welcome the opportunity of taking part in the rebuilding of Jerusalem, and thereby fulfill the ancient prophecy: "For from Zion shall go forth the Law, and the Word of the Lord from Jerusalem."

To help realize these tasks, a committee was formed of a group of non-sectarian and non-political persons with the aim of launching a plan for the restoration and beautification of the city of Jerusalem.

The list of distinguished personalities from 21 countries, invited to participate in the committee, included historians, religious leaders, biblical scholars, archeologists, town planners, artists, educators, and personali-



ties with no other qualification than a "Love for Jerusalem".

The Commemorative Medal was especially struck for the municipality of Jerusalem by the I.G.C.A.M., and was presented by the mayor of Jerusalem Mr. Teddy Kollek, to the members of the Jerusalem committee.

The specimen shown above was presented to Mr. Ephraim Levy, the newly appointed Director of Coins & Medals in North America.

This beautiful medal of bronze (59 mm. in diam.) is presently not for sale to the general public. However, The Shekel has proposed to the Director General of I.G.C.A.M., Mr. Avni, that this medal be made available to collectors.

Ed.



Gould's Gelt Guide

by Maurice M. Gould



Those of us who have been interested in Israeli numismatics for a long period have seen the remarkable growth in the number of collectors and informative literature now available. It was a great deal different in the early 1950's when I corresponded with Dr. Leo Kadman, Chairman of the Israel Numismatic Society, and in those days the correspondence was mostly about ancient Hebraic coins that were in my collection. He was a great student and avid numismatist and he wanted to get a description and photos of some of my material.

Our correspondence covered many years until the time of his death. He was superb in the field of numismatics, but when it came to club or business matters, he failed to realize the importance of these groups, and was very lax in answering his correspondence relating to them. I was appointed the Honorary Secretary for the Israeli Numismatic Society in the United States and hoped to build up our membership in this country. Morris Bram well remembers our correspondence, and our difficulties in

establishing a rapport with the groups in Israel. We could have obtained many members for the group, but we could not get answers to questions, obtain dues cards and many members were lost to us through lack of communication.

I bring out these facts to show the great strides that have been made today, for the work of Yitzhak Avni, the Director General of the Israel Coins & Medals Corporation, and Joseph Milo, the Assistant Trade Commissioner in the United States, have cemented relations between the collector and Israeli government. Israeli coins are now among the most collectible in the world today, and each issue brings renewed enthusiasm in the numismatic world.

The growth of the A.I.N.A. under the leadership of Morris Bram is remarkable, and he and the Israeli representatives can be seen from coast to coast, from Canada to Texas, and our group is still growing month by month, and will reach new heights during the next few years.

The original Numismatic Society of Israel was founded May 10, 1945 at a meeting attended by six people in Tel Aviv, including Dr. Kadman. The first members were amateurs, collectors of ancient coins, without any special knowledge of numismatics, although the first Chairman, David Nudelman, was an experienced numismatist and it was he who became the teacher and guide of the younger and newer collectors. The study of Palestinian and Jewish coinage predominated and the Society heard lectures from the Museums and the Hebrew University and finally, members of the group began to lecture themselves. Discussions followed the lectures and this stimulated further numismatic research.

Maurice M. Gould is the well known writer on numismatics whose syndicated column appears in 46 newspapers. Over the past 20 years, his articles have appeared in leading numismatic publications in the U.S. and Canada. He is the author of *Gould's Gold and Silver Guide* and the co-author of books on the coins of Puerto Rico, Hawaii, and Alaska. Mr. Gould has lectured for many groups, and in several universities, and has participated in radio and T.V. series. He is also a member of the panel of the *Whitman Guide Book*. Mr. Gould is affiliated with approximately 50 coin organizations, many of which he served as president, and holds honorary life memberships in 11 groups including A.N.A., A.N.S. and C.N.A. A former resident of the Boston area, he now resides in Los Angeles.

I always envied the members of the Israel Numismatic Society when they had combined excursions to archaeological sites of numismatic importance, with a series of lectures about the coinage of the area. Imagine the thrill of uncovering an ancient coin yourself and of course this is not uncommon in the land of Israel.

The Israeli government asked the Society to serve as an advisory body in various numismatic matters and a short time after the establishment of the State of Israel, the Society was invited by the government to submit proposals of the new coins for the State and Dr. Kadman and Hanan Pavel worked with designer Otte Wallish to prepare the design for the eight new coins. Also of note is the fact that the coin-stamps of the first series of Israel stamps, were designed according to the suggestions of the Numismatic Society.

For some reason, back in the early 1960's, the Israeli coins were not popular and many dealers discontinued handling them as they were slow sellers and many complaints were heard that the Proof was too much like the Uncirculated strikes, too many coins were coming out, and similar

dissatisfaction. Today, most dealers carry a stock of Israeli coins, do a fine business with them, and the number of collectors have outdistanced even some of the major countries.

When the new denomination Shekel coins are finally released, I look for another boom in Israeli numismatics.

The Los Angeles area, where I happen to live, is very active in Israel numismatics. It was in this area that the first exclusive club for Israel collectors, the Israel Coin Club of Los Angeles, was formed, under the leadership of Ben Abelson, with a number of enthusiastic officers and members assisting him. This club is successful and flourishing and quite a number of other Israel coin clubs are being formed in the State of California, as well as throughout the country.

In this column, from time to time, I will tell you about the old as well as the new and will reminisce, as they say, about the "good old days", and they will not be "bobbie meisses", but cold, hard facts. I will recommend good books for your hobby, and will share with you information that I receive from many sources throughout the world.

SHALOM for now!

Congratulations

ARMSTRONG,
ALDRIN,
COLLINS

Because of You
Three, We All
Touched the
MOON



A shekel for your thoughts.

Development of the Monetary* System In Pre-Exilic Palestine

by Dr. Edwin Mendelssohn, (M.D.)

As in the other civilizations of antiquity, the ancient Palestinians practiced barter before using metals for the purpose of exchange. The primitive economy had sufficed on its own products, but the steady growth of the community multiplied the demands upon it. Peculiarities of geographic situation and the specialization of the handicrafts eventually made an exchange of products necessary. This barter consisted of an exchange of superfluous items for desired or needed ones, or the delivery of objects of daily use as payment of taxes. Animals and produce became the accepted means of evaluation. Eventually, exchange objects (cattle, wheat, eggs, etc.) proved unsatisfactory because of their fluctuating value and inconvenient size. A more convenient medium of exchange was soon required with the passing of a pastoral civilization and the transition to an agricultural community with its multiplicity of products. As civilization grew to be more and more dependent upon metals, these metals became dominant as fixed and easily transportable means of value. The average individual needed copper, the most important material for the manufacturing of weapons and agricultural implements. Those who possessed copper had no difficulty in exchanging it for what was needed.

As civilization advanced and trade grew beyond the stage of simple barter, there developed means to determine the amount of goods involved

beyond merely considering the items that met the eye. At first, measurements were probably made by reference to well known physical surroundings. For weighing, there were necessarily balances and stones used as standards, instead of the less durable grains and eggs. Objective evidence of these weights comes from inscribed stones used for weighing found in excavations in Palestine. These stones are marked in old Hebrew characters—Netseph, pim, and beka, and are nearly



*This is part one of a new series, which will appear in two parts. Part two will continue in the following issue of *The Shekel*.

Inscribed weights from Lachish: (a) "netseph"; (b) "pim"; (c) "beka"; (d) 8 shekels"; (e) two parallel hooks, meaning uncertain.

all dome shaped. Although copper was used for the ordinary daily transactions silver and gold were used for the larger ones. In the course of time it was realized that metal was the handiest commodity, particularly when it had to be carried about. So metal standards became general as trade expanded. Estimation of the value of the metal by eye was uncertain. Therefore, uniformly shaped pieces of metal were molded in the form of ingots, bars, tongues, heads of animals or bracelets. The forms of these pieces of metal were probably consistent and represented an acceptable value of weights so that exchange could be facilitated with their use. The

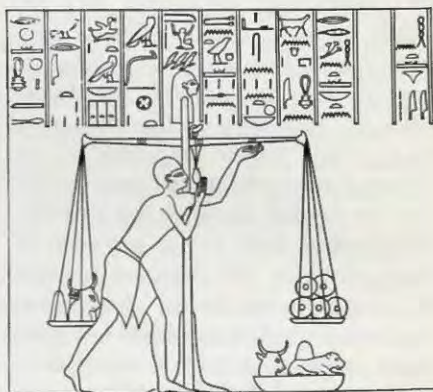


A weight of thirty minas, carved from black basalt in the shape of a duck; from the palace of Eriba-Marduk II (?; 688-680 B.C.)

ruler, or his representative, probably marked a standard weight which was then declared sacred. The next step would be to mark directly on the tongues, bars, ingots or bracelets to be used in exchange, using the standard as a guide, in order to guarantee their correct value. Further development soon had a piece of metal whose weight and purity was guaranteed by a mark. Among the ancient Egyptians were public weighers whose function it was to insure that the weight was just and whose common form of money consisted of rings of gold and silver. These weighers probably marked the exact weight on each article and because of their reputation these rings were accepted at face value. These weighers are represented in contemporary paintings as weigh-

ing rings of metals, gold and silver, and of having near them vessels containing piles of such weighed rings. Each ring, having in all probability, its own distinctive mark of value.

The earliest reference to currency in the Bible is in the Book of Job, 42:11 "every man also gave him a piece of money and everyone a ring of gold". The word used for piece of money in this passage is kesitah. This word, kesitah, occurs two other times in the



— Weighing Rings of Precious Metal. (Fifteenth Century B.C.)

Bible, in reference to Jacob, Gen. 33:19, "and he bought the parcel of ground for a hundred pieces of money", and in Joshua 24:32 where the same piece of ground is again mentioned. Literally it means "a portion" and probably refers to a piece of rough metal having a known and recognizable value by weight. The ring of gold referred to above was probably used as an ornament but was of known weight or value and when necessary could be used for purchasing or payment of taxes. Other instances of the use of ornaments of gold both as decorative and as representative of wealth are to be found in the Bible. The Midianites, Num. 31:50 and 51, carried their wealth with them in the form of chains, bracelets and earrings. Eliezer, the servant of Abraham, gave

to Rebekah, Gen. 24:22, "a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold". The money used by the ten sons of Jacob in purchasing grain in Egypt may have been of this ring shape. In this case the money is spoken of as "bundles of money", Gen. 42:35, "and it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack, and when they and their father saw their bundles of money, they were afraid". A similar passage occurs in Deuteronomy 14:24-26, where the payment of tithe is permitted in money instead of in kind. The passage reads, "then shalt thou turn it into money and bind up the money in thy hand". This probably refers to money in pieces or rings that could be fastened or tied together.

With the development of scales and balances these clumsy pieces of precious metal were soon converted into pieces of a definite weight and shape. It is most likely that the money was not in coin shapes as today but rather in different shaped ingots of metal known to all and marked with the name of the corresponding weight, in order to avoid the necessity of weighing at each transaction. Most likely for large commercial transactions and for dealing in large sums, the "monies" were weighed instead of counted, similar to the shipment of bullion from one country to another, as is done today. As long as people recognized and

had confidence in the issuing authority, the metal ingots were accepted. However, where the transactions required that large payments be made to someone in another country, it was done in the forms of bars, tongues (lashon) or large round pieces (kik-kur). It is a short step from the use of metals by weight to its use in pieces of definite weights with a mark of some kind guaranteeing it is what it professes to be, so that it may be exchanged without weighing it at each transaction. At this stage it becomes a coin, not a metal coin, but a coin which meets the requirements of an issuing authority and the amount marked on it.

The earliest mention of the use of the precious metals after the flood, is in the story of Abraham who returned from Egypt "very rich in cattle, in silver and in gold", Gen. 13:2. Though the passage does not imply anything more than bullion, yet we soon find a mention of the use of silver as a medium of exchange. "He that is born in thy house, and he that is bought with thy money (kessef) must needs be circumcised", Gen. 17:13. Also, "Abraham weighed to Ephron the silver 400 shekels of silver, current money with the merchant", Gen. 23:16. From the above passage and similar ones, Jos. 7:21 "and a tongue of gold of 50 shekels weight", and Chron. 21:25 "So David gave to Ornan for the place 600 shekels of

Continued on page 22



Bronze lion-weights of two-thirds mina, from palace of Shalmaneser, king of Ashur.



Babylonian Bronze Weight of 5 manahs.

8 Crains Pattern



A-101 Regular Date



A-101a Large Date



**A-101a/b Large Date
Different Obverse Die**



**A-101b Different
Obverse Die**



1960 One Agora Series

1960 One Agora Varieties

by Sylvia Haffner



In 1960, when the Agorot series was still in the experimental stage, a small number of trial pieces of the one Agora was sent by the I.C.I. Mint in Birmingham, England, to the Bank of Israel and the committee for their approval. The committee appointed to select the designs for the new series disapproved of the left ear of grain containing eight grains of barley the same as the other two ears on the obverse. They requested that ten grains be used on the left ear. On the reverse, they felt that the date was too large and therefore conflicted with the word "AGORA" just above, and requested that the date be reduced.

These patterns were later thrown into circulation without realizing they had a tremendous numismatic value. Two specimens have been located in Israel, one in the Kadman Numismatic Museum in Tel-Aviv, and the other in the private collection of Leo Better of Haifa. It has been stated that specimens were also in the Bank of Israel and the Israel Government Coins and Medals Corp. Ltd., but neither have a specimen in their collections.

The "large date" 1960 one Agora is evidently an outcropping of the I.C.I. Mint's attempt to satisfy the committee. The obverse, left ear of barley contains the "ten grains" as requested, the reverse has a reduced date from the pattern piece, but . . . evidently it still was not small enough to satisfy the committee for the final design was a much smaller date — now known as the "regular date". Just how many of the "large date" variety were struck is not known, but it has been estimated somewhere between 250 and 300 pieces have been found to date.

The "different obverse die" of the

1960 one Agora is quite scarce and is recognized immediately by its "large barley". It has been found in a ratio of one to 200 of the "regular dates" with an estimated mintage of 63,840. Due to the fact that all of the one Agoras of 1960 were thrown out into circulation immediately, it is extremely scarce in BU condition.

There are now two varieties of the "large date" with two distinct obverses. The "large date" A-101a has the obverse of the "regular date" A-101; the newly discovered "large date" A-101a/b, has the obverse of the "different die" A-101b. It is my belief that the "different die obverse" A-101b, was first used on the "large date" A-101a/b, and then later used with the reverse of the "regular date" A-101. With two distinct "obverse dies" used in the 1960 striking you now have a complete set of "mules".

OBVERSE	REVERSE	NO.
Regular die	Regular	A-101
Different die	Regular	A-101b
Regular die	Large date	A-101a
Different die	Large date	A-101a/b

The "large date" A-101a/b seems to be much rarer than the A-101a and I presume was the first "large date" variety, the specimen shown here is rotated at 45° and is in uncirculated condition, which is exceedingly rare for the "large date" variety.

Please check your "large date" and advise me of which variety is in your collection, so that a rarity scale between the two varieties may be established. ●

The Shalom Coin is dedicated to those who, at the sacrifice of their lives, safeguard the right of men to live in freedom, independence and peace.

Continued from page 13

This was followed by the issue each year of specially designed commemorative coins which reflected the gradual achievements of our young state. Some of the events commemorated, as reflected in the names of the coins, were: the Tenth Anniversary of the State, the Ingathering of the Exiles, the Bar-Mitzvah of the State, the Development of the Negev, the Port of Eilat and Seafaring, the Israel Museum, the Knesset, the Hai — 18 years of the State, the Victory coin commemorating the Six Days War, the Jerusalem coin, and the one soon to be issued, the Shalom coin* expressing the sincere desire of the people of Israel for Peace as well as commemorating our fallen soldiers of three wars.

Much curiosity has been aroused about the coins of our country because of general interest in the Bible and in Jewish history, ancient and

*The Shalom commemorative coin has been recently released on the occasion of Israel's first Anniversary.

Continued from page 19

gold by weight", which refer to the use of silver and gold in commercial transactions, it would seem that the precious metals were actually weighed only when large sums changed hands. For ordinary payments an identifiable piece of silver was used e.g. 1 Sam. 9:8 "Behold, I have in my hand the fourth part of a shekel of silver, that will I give to the man of God, to tell us our way". Only in large transactions did abrasion or loss in weight from other causes demand that the balance be used, Is. 46:6 "Ye that lavish gold out of a bag and weigh silver in the balance". Therefore, the opinion that "coined" money was unknown during the whole period before the exile is open to doubt. For money as for weights, the shekel was the standard

modern. We, the members of the Israel Numismatic Society form only a small part of those citizens of our state who take a vital interest in the archaeology of our country, which by its nature became a sort of national hobby. There is scarcely a bit of soil here in Israel which does not cover a layer of at least one archaeological period, while proper excavations frequently disclose periods of settlement as far back as the third and second millennium B.C.E.

We live in a geographically extraordinary country which lies astride the trade routes between east and west and north and south and is the meeting point of many nations. Though our country is small, it borders on the Mediterranean in the west and has in the south an outlet to the Indian ocean. It borders high mountains like the Hermon in the north — 2814 m. (9,233 ft.) and has at the same time the lowest spot on earth, the Dead Sea, the surface of which lies 394 m. (1,293 ft.) below sea level. ●

unit, the pieces of metal being either fractions or multiples of the shekel.

Although the Bible in many instances mentions a balance, for example, "Thou shalt have a perfect and a just weight", Deut. 23:15, it is inconceivable that it was employed in every transaction of business. Unless we suppose that some fixed weight was assigned to single pieces of metal such Biblical passages as Ex. 38:26, concerning the large sum of 603,550 half-shekels which was accumulated by the contribution of each Israelite to the Tabernacle, would be difficult of interpretation. The passage reads, "And the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and three-score and fifteen shekels, after the shekel of the sanctuary". Each individual piece could hardly

Brass Trial Strike of 1949

25 Mils Revealed

by Reuben Welber

A unique 1949 25 Mils coin made in brass, rather than the normal aluminum, was one of the star exhibits at the Israel Numismatic Society – Haifa exhibition presented at the Haifa Municipality Museum in conjunction with the AINA Study Trip.

Israel's first modern coin – the 25 Mils – was made in a factory which had normally produced silver-plated cutlery. The quality of the coins, made of aluminum on a hastily set-up press was, unfortunately, poor. There was some doubt as to whether these coins would be issued but, because of the serious shortages of change, it was decided to place them in circulation regardless of their shortcomings; this was done in July 1948.

In 1949 the Israel government experimented to improve the quality of its coins. Towards this end about ten 25 Mils were produced in brass. The die used seems to be identical to the one that produced the so-called "closed-link" variety issued in 1949. There are several major differences

between the brass trial strike and the regular aluminum issue: the brass strike is 1.3 mm. thick, the regular coin is 1.8 mm.; the brass strike weighs 9.4 grams, the regular only 3.3 grams.

Apparently because of the difficulties due to the continuing war the idea was not put into practice in Israel. Instead, the government ordered coins of bronze and cupro-nickel to be made in foreign mints (i.e. the 5 Prutot, 10 Prutot, etc. dated 1949).

The brass die trials were destroyed by cutting them as can be seen in the illustration. The intact specimen shown is believed to be the only one extant.



Obverse



Reverse

Continued from page 22

have been weighed nor could the priests have weighed each half shekel before putting it into the hole in the lid. When the box was full, they bound up (Heb.) the bags and counted the amount. No mention is made of weighing. It would seem unlikely that pieces of silver would be carried about by men without having their weights marked upon them. If not so, then the arrangements of business transaction, the presentations of gifts, or any manner in which the metal passed from one person to another would cause great inconvenience and difficulty.

Continued in Vol. 2 No. 3

Jewish History, as Portrayed in Coins

by Dr. Aaron Hendin (M.D.)

Continued from Vol. 2 No. 1 p. 25

1. The Pre-Maccabean Era



Coin of Lydia (Reproduction)
700-600 BCE
Obv.: Lion and Bull Heads facing
Rev.: Incuse

Prior to the Maccabeans no coins were struck exclusively by or for the Jews. The Jews of this pre-Maccabean period used the monies of the countries in which they lived, mainly Greek and later Roman.*

In 538 B.C.E. Cyrus, King of Persia, permitted all Jews (who so wished), to return to Jerusalem to rebuild the Temple. It is said that some 50,000 Jews returned to start this "Labor of Love". The work was interrupted and interfered with by the Samaritans and others. Reconstruction started in 520 B.C.E. under King Darius, son of Cyrus. The Temple was completed in 516-515 B.C.E. in the third day of Adar in the sixth year of the reign of Darius.

The coins used during this period were either the gold Daric, or the silver Siglos (1/20 Daric). These coins show Darius with bow and arrow on one side, with an incuse pattern on the reverse.

From the time of King Darius until 333 B.C.E. the Jews lived in relative peace and quiet under the protection of the Persians.

In 336 B.C.E. Alexander the Great, son of Philip of Macedon, ruled over Egypt. Darius III was now King of Persia. These two kings were destined to become rivals. In 333 B.C.E. the Persians were defeated by Alexander in the Battle of Issus. Alexander did not pursue Darius, instead he marched into Phoenicia and then Jerusalem. At Jerusalem a massacre was prevented, when the High Priest Jaddua welcomed Alexander. He told Alexander of the prophecies of Daniel, foretelling of Alexander's great successes, and also of future victories. Because of this praise, Alexander allowed the Jews to live in peace according to the laws of their forefathers. The Jews had great cause to regret the early death of Alexander in 324 B.C.E.

The chief coins of the time of Alexander were the drachm and the tetradrachm, both of silver. Because of his



Aegina - Obverse
Stater Equivalent of Tetradrachm
Circa 600 BCE (700-550 BCE)
Obv.: Turtle



Aegina Reverse
Incuse



Siglos of Darius II
424-405 BCE
Obv.: Darius with Bow and Arrow
Rev.: Incuse



Tetradrachm of Alexander the Great.
336-323 BCE
Obv.: Alexander with lion skin headress



Tetradrachm of Alexander the Great
Rev.: King-(Zeus) seated holding eagle



Syria - Tetradrachm of Antiochus VIII and Cleopatra
(125-121 BCE)
Obv.: Busts of Antiochus VIII and Cleopatra.



Syria-Tetradrachm Rev.: Zeus seated

many military expeditions these coins were distributed over the civilized world of this time. Thus the first universal coinage, the tetradrachms of Alexander the Great, came into being. This coinage and similar issues of other Greek city-states were the standard of coinage for many years to come.

On the death of Alexander his kingdom was divided into four parts, Syria under Selucid I, Egypt under Ptolemie I, Thrace under Lysimachus, and Macedon under Cassander.

Jewish history is mainly concerned with the first two geographical regions. Jerusalem existed first under the yoke of one, and then under the other of these two rival nations.

In 175 B.C.E. Antiochus IV (Epiphanes) became King of Syria and master of Jerusalem. He sold the Jewish office of High Priest to one Jesus (Jason in Greek), brother of the real High Priest Onias III. Jason obtained permission from Antiochus to Grecianize the Jews. Further, in order to please Antiochus, Jason ordered the Jews of Jerusalem to be called Antiochians. Thus an attempt was made to cause the Jews to lose their identity. Menelaus, Jason's younger brother, was an apt pupil of Jason. When Menelaus was sent by Jason to conduct some business with Antiochus he outbid Jason and became High Priest in Jason's stead. In order to pay the high price to Antiochus, Menelaus desecrated and robbed the Temple. This and other indignities enraged the Jews. They slew another of Jason's

brothers, Lysimachus, who was an aid to Menelaus, when he hid in the temple for protection.

In 170 B.C.E. war broke out between Syria and Egypt. Jason was able to depose Menelaus temporarily. However, as Antiochus' army approached Jerusalem, Jason fled to Sparta, where he later died. Menelaus met Antiochus and convinced him that the Jews had been pro-Jason and against Antiochus; in fact, he said, they had rejoiced greatly over a rumor of Antiochus' death. This incensed Antiochus greatly, so he put Jerusalem to the torch; he slaughtered Jews by the thousands. The Temple was again plundered and desecrated, and many other outrages were perpetrated against the Jews. Two years later Antiochus sent Apollinius, his chief collector, into Jerusalem in a guise of peace. Apollinius entered Jerusalem on the Sabbath and without warning massacred thousands of Jews. Following this Antiochus issued an edict stating that all inhabitants of Syria were to profess but one religion, his. Many Jews fearing the penalty became apostates. The majority, however, refused to give up their God and fled into the mountains.

To be continued



Egypt-Tetradrachm Ptolemy I
305-285 BCE
Obv.: Bust Ptolemy



Egypt-Tetradrachm Rev.: Eagle

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q.—Have several one Palestine Pound Anglo-Palestine Bank Ltd. notes signed by S. Hoofien and A. Barth. Serial numbers are printed in red. Would you be kind enough to advise their value. G. S., Highland Pk., Ill.

A.—This column does not generally advise as to value or cost of modern numismatic material that can be found in a catalog like S. Haffner's "The History of Modern Israel's Money". On Pg. 12 in SHEKEL #3 Trends in Paper Money, Autumn 1968, this piece is shown as Anglo Palestine Bank, Ltd. N-7 \$3 in Circ. and \$5 in EF conditions.

Q.—Where may I locate a 1963 blue and white (perfect) specimen set. Cannot find one locally. B. L. S., Chevy Chase, Md.

A.—This question follows about forty others of same type received since last SHEKEL. Starting in the next SHEKEL, members may place classified ads at a cost of 15¢ per word, minimum order \$3.00. Send check or money order with ad not exceeding 60 words for placement under either For Sale or Wanted to Buy. Each word, initial, number, date, your name and address included in count. Please refer to our advertising policy.

Q.—Enclosed is a slide of a double-strike 10 Pd. Israel Victory coin. Are there many of these extant? M. K., Wise, Va.

A.—Noted your same question in a weekly numismatic paper. Sorry

that the color slide is so weak. Only half the coin shows. On the obverse below the Western Wall, all the letters of the Hebrew and Arabic dates are double. Readers are requested to examine their Victory coins and forward information as to rarity. If it is a shifting on the coin press, it is a mint error of the same type that causes double profiles. If it is double struck, it will be a more common coinage accident than the previous. If it is in the die, it can be caused by recutting (an uncommon practice nowadays) or it can be in a defective die. This last situation would make it a separate variety. Best example is the 1955 Double-Die U.S. Cent. Note: In last issue we asked for information on 1949 25 mil. (SHEKEL #4 Pg. 11). Heard from Harry Flower (Israel Numismatic Society of Illinois) who has the exact BU coin. Send it in Harry, we'll publish it.

Q.—Could you please explain the Pruta series to me. D. L. R., Sunnyvale, Cal.

A.—Briefly, this was the first coinage of the State of Israel officially adopted in July, 1948. The designs were taken from ancient Jewish coins. From the Bar-Kochba War we have the vine and grapes, the seven branched palm tree, the kithara, the Amphora and the jug. The three pomegranates, the vine leaf and the three ears of barley are found respectively on the silver shekel, the bronze dilepton, and the unique silver quarter shekel of the Jewish-Roman War

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Coins of Judea.

Maury's striking description of the Gulf Stream as "a river in the midst of the ocean," may fairly be applied to the Jewish community, as being a people in the midst of the nations. Scattered and peeled, exiles and under heavy oppression for the last eighteen hundred years, the Jews have, nevertheless, continued to maintain a separate existence. Without a country or a language that as a people they could call distinctively their own, living on the memories of a land that is no longer theirs, using only in their religious services a language that is by others considered "Dead," since it is nowhere a mother tongue, the Jewish people awoken in the bosoms of their neighbors an interest, friendly or otherwise, that is without an equal. The iron hand of lawless and cruel oppression, whose weight they have so often experienced, has not crushed them out of existence. It has not even lessened that marvelous national and individual vitality through which so many of their race have risen to high eminence, and to-day fill in almost every European country, the responsible and prominent places in their governments. Such a people, with a direct history reaching back for 4000 years, might be expected to give us the earliest numismatic information that can ever be obtained. And this indeed their history does—but information that is negative, rather than positive—giving us the records of a time and of a people when commerce prevailed, when there was much social intercourse among the people of the earth, when civilization had advanced considerably, and yet showing us that the idea of exchange was only beginning to dawn on men's minds. Money, in the modern sense and meaning of the word, did not exist, all trade of buying and selling being conducted in some localities by barter pure and simple, in others by exchange. Homer, writing of events supposed to have taken place about 1200 B. C., tells us in his Iliad, that the armour of Diomedes cost nine oxen, and that of Glaucus one hundred. The Greeks then at this period, were simply buying by barter. Abraham, living nearly 1000 years earlier, and amongst a nomadic people, is represented as being "very rich in cattle, in silver and in gold." A little while afterwards we read of him when buying the field and cave of Machpelah as "weighing four hundred shekels of silver, current with the merchant." The word shekel in this passage evidently means a weight, not a coin, a certain amount of silver bullion probably in bars or blocks, such as we see every day in the stores of the bullion merchants of Wall street. Afterwards, indeed, the word shekel was applied to a coin, whose value corresponded to that of the weight—the shekel, just as the English *penny*, is contracted for a pennyweight of silver, or the coin the sovereign is of pound value as representing the pound weight of silver. When we find business transactions conducted not by simple barter but through a medium of exchange,

we have reached the second stage in the development and progress of commerce. On that occasion the medium of exchange was bullion; regarded, however, not as coin, but simply as a metallic medium, a medium possessed of a recognized though it might be unwritten measure of value, and hence the language, "current with the merchant," silver of a known value because of its purity and weight.

This incident in Abraham's life is thus both interesting and important to us in a numismatic point of view, as showing us how far the eastern people generally were ahead of their western brethren in so essential an element of true social progress.

Abraham's immediate descendants, Isaac and Jacob, seem to have been more stay at home folk than their great progenitor, more retired, and nomadic in their lives, so that we do not read much of buying or of selling on their part. In Jacob's time indeed, we have the memorable selling to a band of Ishmaelites, that is, of Arab merchants, of Joseph by his brother, for twenty pieces of silver, a sum, however, of whose amount we can form no conception, from the lack of any distinct statement. In Jacob's time, the Jewish family went down to Egypt, and for more than four hundred years, their history is a blank, save that when we read of them again, they were in a condition of cruel bondage and, of necessity, having little intercourse with any except their masters, the Egyptians. On their deliverance from that state, and locating in Palestine, they were assigned the position of agriculturalists, an advance from the nomadic shepherd condition of their ancestors, but still a position socially inferior to that of traffickers or merchants. As agriculturalists they did not need much intercourse with the people of other lands, while as a peculiar people, they were peremptorily forbidden to have dealings or intercourse of any kind with the tribes or nations around them. Their numismatic condition thus became fixed at the point they had reached when they entered Palestine, and for the next five hundred years of their history, we read simply in their records of so many "pieces of silver," rather even than "so many shekels," and never once of anything that would indicate the existence among them of coined money.

While, however, the Jewish people were thus stationary in this respect, the Grecian people were advancing so as about this time, to have in circulation a metallic medium of recognized values, of distinctive names, and bearing marks or designs that helped to secure its use as an actual currency.

At that early stage of Jewish development, silver was the general standard of values, gold being more frequently employed for ornamental purposes, for necklaces, for chains, for jewels, and such like. And yet not exclusively so. When Achan committed his robbery at Jericho, we

Symbols on Ancient Jewish Coins — The Lyre: The Lyre which originates from Biblical times, first appears on a coin from the Bar-Kochba War (132-135 C.E.). A Jewish motif of yearning

to rebuild the sacred temple, it is interestingly enough a holy symbol in Roman mythology. Titus, led the destruction of the second temple in 70 C.E. by his Roman Legions.

are told that his temptation consisted of "two hundred shekels of silver, and a wedge of gold of fifty shekels weight." There is no reason therefore, why we should assume that gold was never used as a medium of exchange. more probably, those early miners and merchants were as able to set a proper value on gold bars, as they were on those of silver, and as both are described by similar words and in a similar manner, we may rather assume that while silver was the ordinary medium, just as it is with ourselves in ordinary life for petty expenditures, so that gold was used, though as again with ourselves, much more rarely.

Still thus far it is plain that it was in the form of bullion alone that these metallic media existed. We have no record of any impression on the bars of specific designs, either to connect them with any particular country, or as bearing any design to indicate a particular value. There is indeed an approach to something of this kind in the book of Job, though our ignorance of the date of that singular book, renders the language of less value. Of his friends, we are told, that each of them brought him "a piece of money, and an earring of gold." The earring of gold is supposed to have been something like that ring-money currency, that so many nations, at a certain stage of their history, seem to have used, while the Alexandrian translators of the old testament scriptures into Greek, translate this "earring" by *tetradrachm*, thus suggesting that while it could be used as an ornament, it possessed also a distinctive value, and could be used as money, just as the golden ornaments worn by Turkish ladies to-day about their heads are so largely used, and as such, possessed of a market value. The other phrase, "piece of silver," is the translation of the Hebrew word meaning *lamb*, so that it has been conjectured, and plausibly we think, that this refers to bars of silver either in the shape of a lamb, or bearing the design of one, and while the design indicated that the "piece of silver" was equal in ordinary exchange, and the value of the article after which it was named.

Continued from page 26

(66-70 A.D.). The Hasmonean diadema contributed the anchor and the olive wreath found in common on all the reverses. These symbols were intended to link modern Israel with the ancient past. There exists Hebrew grammatical errors on the 5 and 10 Prutot coins of 1949 and the 10 Prutot pieces of 1952. The plural of Pruta is Prutot from 2 through number 10. From 11 on it is acceptable and more correct to revert to the singular. You would spend 7 Prutot and receive 18 Pruta in change when you gave a 25 Pruta coin for your purchase. The three pieces mentioned have

the inscription Pruta not Prutot. The 10 Prutot was corrected in 1952. In this series, the date has nothing to do with the actual date of the striking. If there were an actual change in size (1954 100 Pruta made smaller), shape (the scalloped edge of 1952 made round in 1957), wording (same coin—10 Pruta changed to 10 Prutot), metal (25 Pruta of 1949 Cupronickel changed to nickel-plated steel in 1954), and edge (few examples here mostly coupled with change of size—changing the confusing reduced 1954 100 Pruta back to the larger 1949 piece and removing the milling of the 1954 in the larger 1955 100 Pruta).

Club News

CLUB SECRETARIES What your Club does is news, and you are urged to share it with readers of the Journal. Please remember however that reports must be concise, telling (1) When it happened, (2) Where it happened, (3) What happened, and (4) Who it happened to. In addition to reports, Club Bulletins are appreciated as they often provide additional news items. Forward all material to the Editor. The deadline is the first of the month preceding publication.

ISRAEL NUMISMATIC SOCIETY OF NEW YORK

The June 10th meeting was held, as usual, at the McAlpin Hotel. We were very pleased to have as our guest members of the Long Island Chapter of the Society of Israel Philatelists, the New York Chapter of S.I.P. and the Judaica Historical Philatelic Society.

Our guests of honor were the Honorable Consul General of Israel, Mr. R. Amir and the Honorable Joseph Milo, Assistant Trade Commissioner of Israel. The large audience heard lectures by Solomon Handel on Israel Philatelics, Jan Bart on Judaica and Nathan Sobel on Israel Numismatics.

It is a rare occasion that we are able to exchange thoughts as we did at this meeting; hopefully it will lead to closer ties between our respective organizations in the future.

Morris Bram
President

ISRAEL NUMISMATIC SOCIETY OF THE SAN GABRIEL VALLEY

Everyone is cordially invited to visit us when in the Los Angeles Area. Meetings are held at 2:00 PM, the third Sunday of each month at: Prudential Savings & Loan Building, Valley Boulevard and New Avenue in Alhambra, California.

Meetings regularly feature as guest speakers, prominent authorities on Israel's coinage. Members share their collecting experiences by frequently exhibiting coins, medals, stamps and Judaica. Numismatic door prizes are awarded at every meeting.

Our success to date (over 50 paid members) has been the direct result of the work and cooperation of many. A special vote of thanks go out to Mr. Joseph Milo and his staff in the Israel Government, Office of the Assistant Trade Commissioner, who have helped us more than we would have dared ask.

Jack McQuaide
President

NUMBER ONE EXHIBITOR

Esther Taller has won top awards in every large coin show in California with her displays of Israel coins and medals. She is also a prime mover in the I.N.S. of Los Angeles and the I.N.S. of the San Gabriel Valley. Esther should serve as an inspiration to all of us.



Esther Taller posing with a few of her exhibition awards.



One of Esther's prize-winning displays featuring "Coin Medals of Israel" and "Historical Cities of Israel."



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For further information, please write to the closest club in your area as itemized below:

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Israel Numismatic Society of Greater San Francisco

Mr. Julian Levin
179 17th Ave., San Francisco, Calif.

Israel Numismatic Club of Los Angeles

Mr. Bob Berman — *President*
2713 Overland Avenue, Los Angeles, California 90064
Mr. Jerry Yahalom
6962 Lena Ave., Canoga Park, Calif. 91304

Israel Numismatic Society of Northern California (Sacramento)

Mrs. P. Levy
4011 Wycombe Way, Sacramento, Calif. 95825

Israel Numismatic Society of Southern California (San Diego)

Dr. Y. E. Schwartz
4803 Lorrain Drive, San Diego, Calif.

Israel Numismatic Society of San Gabriel Valley of California

Mr. John D. McQuaide — *President*
1015 Conlon Avenue, La Puente, Calif.

FLORIDA

Israel Coin Club of South Florida (Palm Beach)

Mr. Sootin — *President*
Mr. Winklestein — *Vice President*
Mr. Edward Schuman
6857 N.E. 3rd Avenue, Miami, Florida 33138

GEORGIA

Israel Numismatic Society of Georgia (Atlanta)

Mr. Max Rittenbaum — *President*
1886 Riverforest Road N.W., Atlanta, Ga.
Mr. Charles Berger — *Secretary*
522 Londonderry Road N.W., Atlanta, Ga. 30303

ILLINOIS

Israel Numismatic Society of Illinois (Chicago)

Prof. Moshe Davidowitz — *President*
The College of Jewish Studies
72 East 11th Street, Chicago, Ill. 60605
Mr. Harry Flower — *Vice President*
5200 W. Harrison, Chicago, Ill. 60644

MASSACHUSETTS

Israel Numismatic Society of Massachusetts (Boston)

Rabbi Rothman — *President*
Temple Shalom of Newton
175 Temple Street, West Newton, Mass. 02164
Mr. Irving L. Rudin
Counsellor at Law
156 Oak Street, Newton, Mass. 02164

MICHIGAN

Israel Numismatic Society of Michigan (Detroit)

Mr. Irving Moskovitz
17300 Wyoming Ave., Detroit, Michigan 48221

NEW YORK

Israel Numismatic Society of New York (New York City)

Mr. Morris Bram — *President*
AINA P.O. Box 3194
Church Street Station, New York, N. Y. 10008
Mr. Frank W. Porcaro — *Secretary*
76-02 174th St., Flushing, N. Y. 11366

Israel Numismatic Society of Long Island, N. Y.

Mr. Nathan Sobel — *President*
AINA P.O. Box 3194
Church Street Station, New York, N. Y. 10008
Mr. Stanley Lechner — *Secretary*
Box 51, Northport, N. Y. 11768

OHIO

Israel Numismatic Society of Cleveland, Ohio

Mr. Max S. Gladstone — *President*
730 Union Commerce Bldg., Cleveland, Ohio 44115

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Hon. J. Sidney Hoffman — *President*
Judge of Superior Court of Penn.
Philadelphia City Hall, Philadelphia, Pa. 19131
Mr. Marvin Levinthal — *Vice President*
5210 Drexel Road, Philadelphia, Pa. 19131

TEXAS

Israel Numismatic Society of Texas (Houston)

Dr. Jacob M. Protas
1020 Clinic Drive, Tyler, Texas 75701
Mr. Harold Z. Nelkin
10923 Checkerboard, Houston, Texas 77035

WASHINGTON, D.C.

Israel Numismatic Society of Washington, D.C.

Dr. Samuel Halperin — *President* **
6812 Sixth Street N.W., Washington, D.C.

CANADA

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Mr. Gordon Kaufman — *President*
S. Bronfman Center
5170 Cote de Catherine, Montreal, P.Q., Canada

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FROM ATLANTA, GEORGIA

About 500 persons attended a special Israel Night Affair, co-sponsored by The Citizen and Southern National Bank and The Consulate General of Israel. This affair was held on Wednesday, June 11, 1969, 8:00 P.M. at The Jewish Community Center and the attendance was the largest yet. The inauguration of the Israel Numismatic Society of Georgia was the highlight of the evening. Among the guests of honor were: the Honorable Ze'ev Bonneh, Consul General of Israel, the Honorable Sam Massell, Jr., Vice-Mayor of Atlanta, Joseph Milo, Assistant Trade Commissioner of Israel, Morris Bram, President of The American-Israel Numismatic Association, several members of the Georgia House of Representatives, and several foreign Consuls.

It was a joint enterprise of the Israel Government Coins & Medals Corporation, the Israel Government Tourist Office and El Al Israel Airlines.

The program included among others, greetings, award presentations and films — "Within the Circle", a study of the historic origins of coin design in Israel, and an exciting travelog, featuring a comprehensive visit to Israel. Hedvah and David, the famous Israeli entertainers, held the audience captive with their Israeli songs and music.

The award winning display of 28 panels of all Israel Government Commemorative Coins and State Medals, graced the exhibit hall.

At the end of the program, refreshments were served to the audience.

This is the 20th AINA affiliated Israel Numismatic Society formed in little over one year.

This event, especially in the South, is of great importance to the development of Israel Numismatics in the U.S.A.

Nathan Sobel

ISRAEL NUMISMATIC SOCIETY OF LONG ISLAND

The I.N.S. of Long Island was inaugurated on May 30th; ceremonies took place during the eighth annual convention of the Long Island Society of Israel Philatelists. Over 200 guests braved the 96 degree temperature and the Long Island Expressway to see the display of coins and medals assembled by the Israel Government Coins and Medals Corporation, and to hear speakers Rechavam Amir, the Honorable Consul General of Israel, and Morris Bram, President of A.I.N.A.

Meetings are held on the third Thursday of each month. To receive meeting notices write to Stan Lechner, Secretary, I.N.S.L.I., Box 51, Northport, N. Y. 11768.

The July meeting featured an enthusiastic talk on Israel's commemorative coins by Al Lefkowitz, a charter member of the club. We discussed exhibiting Israel coins and medals in banks, synagogues, etc. around the Island to arouse interest, particularly among youngsters.

Mel Wacks
President

A NOTE FROM ILLINOIS

We received a nice note from Harry Flower, an active collector of Judaic medals and officer of the Israel Numismatic Society of Illinois:

"Again, I must say that the (A.I.N.A.) Israel trip was 'the best'. I shall remember it as long as I live. I just hope that I will be able to make the next one."

The Haganah Defense Token was issued in 1938 to help finance the work of the Israel defense force against Arab aggression. Because of the underground conditions at the time of their production, all specimens are quite crude. Several varieties exist of the same.

Continued from page 10

the artist to suit his paintings; it was must unusual. The exhibit of original Rubins, Picassos and Chagals was enjoyed by all. Twenty years ago, Mr. Rubin was Israel's Ambassador to Rumania.



In a prophetic pose Mr. Rubin greets A.I.N.A. members.

Along the road to Haifa, we passed several prospering Arab villages, where residents never fled Israel during the war, and they stayed on. We also saw several war memorials. Some consisted of Syrian or Egyptian Russian tanks. One memorial in the form of a ship along the road was dedicated to the illegal immigrations, during the British mandate. Mount Carmel which rises sharply from the dark blue Mediterranean into the light blue sky has been in sight for quite some time. Now, when approached closely, the blue glittering Bay of Haifa suddenly



The ruins of Caesarea.

was exposed to us. The gleaming city of Haifa from the port, downtown up the slope, through Hadar Hacarmel, way up to the top of the Carmel, was just breathtakingly beautiful, and so was Akko (Acre) beyond the bay.

Many guests came to visit us that evening at the luxurious Dan-Carmel

Hotel, the only man made structure topping the tip of Mount Carmel, to attend a dinner affair. Among the dignitaries were the Honorable David Ha-Cohen, member of the Knesset and chairman of the Foreign Relations and Defense committees. He delivered the

The Israel Numismatic Society Haifa Branch		החברה הנומיסמטית לישראל סניף חיפה
Has the pleasure to invite you to the opening of:	הננו מתבקרים לאמון את כבי לפתיחתו	
An Exhibition of Modern Coins	התערוכה לסמכות מודרניות	
The opening will be held on 15th March 1969 at 10 o'clock a.m. in the Municipal Museum of Ancient Art, Haifa.	הפתיחה תהיה ביום שבת 15.3.69 בשעה 10 בבוקר - במוזיאון העירוני למוזיקה בחיפה.	

keynote speech. Mr. Ha-Cohen is an avid numismatist as well as archeologist. The mayor of Haifa Mr. Abba Khushy who was supposed to address the convention suddenly took sick (and passed away a few days later). Over 40 members of the I.N.S. of Haifa headed by their illustrious president and Mrs. Nahum Shahaf joined us that evening. Later on your editor was privileged to have a glance at Mr. Ha-Cohen's private collection of antique relics and ancient coins. Since the following day was the Sabbath, no bus tours were planned. However two major activities were in the offing.



If not for our strongman Mr. I. Finkelstein, who knows what would happen to Solomon's pollars near Eilath.

One group left early in the wee hours by plane for Eilat, the southern-most Israel port city, lying on the Red Sea. The majority of the group however attended the opening of the numismatic exhibition, especially arranged in our honor at the Ancient Art Museum of Haifa. The exhibit, the



The Mayor of Akko conducting the tour of the city.

first of its kind we were told, was quite extensive and elaborate. Although the topic of most items exhibited was Israel or Judaica, there were many others too. Following is a listing of the exhibits and exhibitors whom we were asked to judge.

The following day—Sunday—was a very busy day, as far as visiting diverse places and covering a lot of ground is concerned. I would call it the Galilea-Golan day.

Galilea-Golan

First visited was the ancient crusader city of Akko (Acre). Mayor Yoseph Katran welcomed us, and personally took charge of the walking tour, explaining the various ancient places we visited. Among them the crusader fortifications, the famous Akko jail, and Arab marked place. One Arab youth approached me and said, "please try to influence the Arab leaders, they should sit down and talk peace. That's really what the people want, peace and co-existence with their neighbors. Enough wars."

Ancient crusader coins were plentiful in Akko, and as the demand rose, so did the price. After a successful morning, our buses headed eastward cutting through Upper Galilea. We went through Arab villages, Kibbutzim the new town of Carmiel and the ancient city Tz'fat (Safed). Tz'fat is a very picturesque town, an artists colony, and one of the four holy cities (Tiberias, Hebron and Jerusalem are the other three). We stopped in Kib-



Golan Heights, Quneitra Gate to a former Syrian Camp.

butz Ayeleth Hashachar for lunch, before we proceeded to the famous Golan Heights, seized by Israel in the Six Day War. When we crossed the old border, a tributary of the Jordan River, we were greeted by a burnt out Syrian tank, made in Russia.

We stopped briefly near the Banyas Spring, the origin of the Dan tributary, one of three forming the Jordan river. Banyas was a Syrian stronghold overlooking the Hula Valley, and for 19 years the Syrian army harassed the valley settlements. Fortified concrete bunkers were strategically located by the Syrians to harass Israel. The Heights are now a very peaceful and beautiful place. The Druze population, a Moslem sect friendly to Israel, did not run away, and now peacefully lives with the new settlers. From the abandoned town of Quneitra we returned late to the Dan-Carmel Hotel in Haifa very tired, but rich with an unforgettable experience.

(to be continued)

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The Pruta Series

10 PRUTA (Varieties)

Metal: Aluminium

Weight: 1.6 gm

Diameter: 24.5 mm

Year: 5712 (1952)

Edges: Scalloped

OBVERSE: In the centre, a jug with one handle and on both sides palm-branches. The word "Israel" in Hebrew above, and in Arabic underneath. A similar jug appears on the silver dinars of the period of the Bar-Kochba revolt. This too is one of the series of holy vessels seen on the coins of that period, and was used perhaps to contain the holy oil for the Temple lamps. The two palm-branches also appeared on the Bar-Kochba dinars. On the dinars which show the jug here described, only one palm-branch appears, on its right. The palmtree, bearer of one of the seven kinds of fruit mentioned in the Bible, is a Jewish symbol of the goodness of the Land.



REVERSE: Between the two stylised olive-branches, the inscription: "10 Pruta - 5712", (See description of the reverse of coin in Vol. 2, No. 1 page 28. As above, but copper electroplate, and smooth edges. Year: "5717" - 1957.



Variety A



Variety B

To "AINA" Members

On the occasion of our 20th Anniversary we will for the first time in our history, sell to the retail market, uncirculated Israeli coins, Pruta, and Palestine British Mandate series.

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Israel Announces Discontinuance of Twenty-Four State Medals

New York City: On June 30, 1969, twenty-four selected State of Israel Medals were discontinued, according to an announcement made by Mrs. Joseph Milo, Assistant Trade Commissioner of Israel, in the U.S.A.

"These medals were minted," Mr. Milo stated, "between 1959 and 1964, to honor epic moments and memorable events. They ranged from The Celebration of Tel Aviv's 50th Anniversary to the First International Harp Contest, and the Pentacoastal World Conference held in Jerusalem in 1960. They commemorate both national and international events, namely, Pilgrim-

age, Anniversary, Rocket Ship, and International Festivals."

Due to the very limited quantities available, only two complete sets of medals per order were made available. Most of the medals are of Bronze or Copper while some are of Silver both in small and large size. Mr. Milo has since returned to Israel and was succeeded by Mr. Ephraim Levy.

Further information can be obtained from the Office of The Director, Israel Government Coins & Medals, 850 Third Avenue, New York, New York 10022.

Ed.

(See back cover)

catalogue

The Israel Government Coins and Medals Corporation has issued an attractive 40 page catalogue which should be of interest to all collectors of Israel numismatics. The catalogue describes all trade coins, commemorative coins, specimen sets, official State medals and specially commissioned medals which are distributed by this official "arm" of the Israel government.

Each coin or medal is illustrated and all have the quantity authorized (not necessarily the number struck), the size, weight and metal; in addition, most have a description of the symbols used and the original issue price. In these pages you may gaze in disbelief at the issue price of \$9 for the 1963 Seafaring Independence Commemorative in Proof or \$2.50 for the 1963 North African Lamp Chanuka Commemorative in Proof. Ah... those were the days.

It is announced, for the first time, that many of the medals officially commissioned for ceremonial distri-

bution can now be obtained by collectors. These include the 1965 Hebrew University, 1966 Ashdod Port, 1966 Hod Hasharon and 1968 Stoke-Mandeville Games for the Paralyzed. Prices are not given for these limited issues but will be quoted on application to the Israel Government Coins and Medals Corporation.

Collectors are fortunate that such a large assortment of attractive and historically significant examples of medallion art are still available at the original issue price.

With the current proliferation of privately issued medals, the new Catalogue of The Israel Government Coins and Medals Corporation will serve to differentiate between official State medals of Israel and those struck by other agencies. The catalogue is for sale from the Corporation in Jerusalem or from the New York office at 850 Third Avenue, New York 10022 at a price of one dollar.

Mel Wacks

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